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pens of German historians, who are pre-eminently writers of monographs and prefer to leave such general history as must be written (even of a limited period) to collaborate enterprise. When, as in the present case, the field is particularly difficult, owing to the multitude and variety of the interests involved, our debt of gratitude is more than usually heavy.

ROGER B. MERRIMAN.

The Government of the Ottoman Empire in the Time of Suleiman the Magnificent. By ALBERT HOWE LYBYER, Ph.D., Professor of European History, Oberlin College. [Harvard Historical Studies, vol. XVIII.] (Cambridge: Harvard University Press; London: Henry Frowde; Oxford University Press. 1913. Pp. x, 349.)

THIS monograph, which was awarded the Toppan prize, is a noteworthy contribution to our knowledge of Turkish government. The introduction gives a brief but careful account of the origins of what the author calls "on the whole a durable and useful empire", origins Mohammedan and Christian, Oriental and Occidental, Tatar, Sassanid, Seljuk, and Byzantine; and assigns to the Ottoman Turks the great task of unifying the Mediterranean lands, to the fair success of which "the world probably owes the most of that measure of enlightenment, culture and order which can be found in the Levant today".

The body of the treatise is an exposition in detail of the two composite institutions which unified and governed the Ottoman Empire. To these, Professor Lybyer gives the names "the Ottoman Ruling Institution", and "the Moslem Institution of the Ottoman Empire". The grasp of the individual unity, the parallelism, and the contrast of the two institutions is the author's great original contribution, and here he is clear, convincing, and well documented, as well as illuminating. No future historian of Turkey can fail to take into account this analysis nor these terms.

The Ruling Institution is considered as a slave family, a missionary institution, an educational system, an army, a court, a nobility, and a government. The recruiting of its members from Christian subjects and enemies, their conversion to Mohammedanism, and their training for the duties of war are first explained, then their military duties and organization, their privileged and noble status, their activity as a household and court are described, and finally their direct relations to the government are discussed.

The Moslem Institution of the Ottoman Empire is treated much more briefly than the Ruling Institution, as entering less into the government of the nation. It is considered in its financial, educational, and judicial aspects.

The title of the treatise might suggest a more direct treatment of Suleiman the Magnificent than is given. His reign is taken as the point

of time in which the government of the Ottoman Empire shall be analyzed because it was a reign in which was seen the best fruition of the Turkish government, and also perhaps because we have the fullest material for the study of that period. Practically all that is here written of the Ottoman government applies equally well to several centuries before and after Suleiman. A brief consideration of Suleiman as a legislator, and a list of his viziers are the only personal touches.

Professor Lybyer sees the strongest element of hope for the New Turkey of our day in the democratic spirit of the Ruling Institution. This, he thinks, "gives promise of lighting a new and different torch, which having burned away the limitations and imperfections that caused the ruin of the older institution, will yet be the brighter for preserving a democratic faith in the capacity of an able individual, and a disposition to help him forward by education, and to trust him with all the responsibility he is able to bear".

The treatise is supplemented by a number of valuable appendixes, including three rare documents, namely: "The Second Book of the Affairs of the Turks", translated from an Italian manuscript of 1534; a "Pamphlet of Junis Bey and Alvise Gritti", printed in 1537, presented in the original Italian; and the "Incomplete Table of Contents of the Kanuu-Nameh of Suleiman the Magnificent as arranged by the Mufti Ebu Su'ud", translated from the Turkish. A fourth appendix is a treatise in twenty-five pages by the author of the book, on the Government of the Empire in India, to suggest comparison with that of the Ottoman Empire. The fifth appendix, Bibliographical Notes, is very carefully worked out, and of very great value to any student wishing to work in this field, showing sound criticism as well as full knowledge. It is completed by an alphabetical list of works cited, and a glossary of Turkish words.

Professor Lybyer, like practically all of the Occidental historians of Turkey except von Hammer, is unable to read the Turkish sources. These are of less value than the sources of most national history, for the Turkish writers have had little notion of what was worth recording, and have shown a curious sense of perspective. The historians of Suleiman's time were chroniclers, the Commynes and Froissarts of their day, though with much less of petty and personal detail. They are notable for their omission of accounts of institutions, and of descriptions. Their flowery style often embeds a grain of wheat in a bushel of chaff, and this grain of wheat has generally been carefully gathered by von Hammer and given to us. A few Turkish works have been translated, such as the Kanuu-Namehs, and probably in these is found all the Turkish material needed for this treatise, in addition to such secondary works as von Hammer's, D'Othsson's, and the immensely useful European records. Nevertheless, the Turkish point of view obtained directly from Turkish books is worth having, and it is undeniable that a perfect equipment for an historian of Turkey would include a reading knowledge of the Turkish language.

Some slight irregularity in the transliteration of Turkish names seems hardly worth noting in face of the exceeding care with which the work has been handled.

Professor Lybyer's monograph is scholarly in detail and reference, clear in presentation and organization, and philosophical in its grasp of forces and interpretation of facts.

HESTER DONALDSON JENKINS.

Geschichte der Jesuiten in den Ländern Deutscher Zunge. Von BERNHARD DUHR, S.J. Zweiter Band. *Geschichte der Jesuiten in den Ländern Deutscher Zunge in der ersten Hälfte des XVII. Jahrhunderts.* (Freiburg i. B.: Herder. 1913. Pp. xviii, 703; x, 786.)

Histoire de la Compagnie de Jésus en France, des Origines à la Suppression (1528-1762). Par le P. HENRI FOUQUERAY, S.J. Tome II. *La Ligue et le Bannissement (1575-1604).* (Paris: Alphonse Picard et Fils. 1913. Pp. viii, 737.)

THE histories of the Jesuits by countries go bravely on. The two thick tomes of Father Duhr's second volume are scarcely at hand before from Father Fouqueray too we have another. But the simultaneous publication accentuates the difference between the two works. In inner content, as in outer form, that difference remains as great as ever; and again it is not alone by its sumptuous print and its pictures that the German work excels.

As in his earlier volume, Father Duhr's sincerity is everywhere as evident as is his scholarship. If he has failed of fairness, it is for no lack of effort. His central theme, of course, is the Thirty Years' War. Whatever his order's relation to that struggle, it was inevitable that the war should color all its activities. That it was the Jesuits' war, however, Father Duhr will not admit. His opening chapter disputes their responsibility for its beginning, and all his book illustrates their eagerness to end it. That certain Jesuits, like Heinrich Wangnereck, fought most fiercely the final settlement he of course concedes; but he shows these to have made themselves the mouthpieces of a Roman policy sharply at variance with that of the order's head, and at cost of rigorous discipline from their superiors. Nor is Father Duhr less frank in laying bare the wide divergence in view and sympathy everywhere to be found among the Jesuits themselves. As to their political activities this is only to reach the result already reached by Moritz Ritter; and much of the argument has been set forth in greater detail in Steinberger's capital study on the Jesuits and the peace question (Freiburg, 1906). But everywhere our author enriches the discussion with new materials—as in his use of the Chigi archives, closed even to Steinberger, but now accessible in the Vatican.

If this be true for political history, much more so is it for the religious